لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

# THE REVIEW OF RELIGIONS

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*Tabuk 1352—September 1973*

من در حریم قدس چراغ صداقتم
دستش محافظ است ز هر باد صرصرم
(حضرت مسیح موعود علیه السلام)

EDITOR
**M. G. AHMAD**

# *The Ahmadiyya Movement in Islam*

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploitere, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to

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Ahmadiyya Muslim Foreign Missions,
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# THE REVIEW OF RELIGIONS

## A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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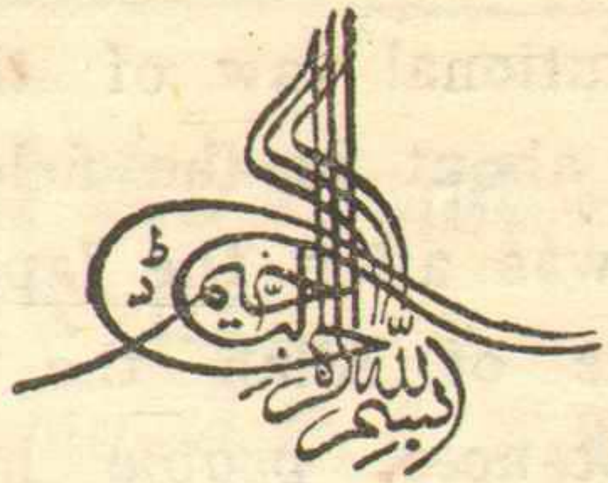

نحمدہٗ ونصلی علیٰ رسولہ الکریم


# The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXVIII TABUK, 1352—SEPTEMBER, 1973 No. 9


## *Constitution—a Grand Landmark*

### *All Powers other than Allah are nullities*

In his Friday sermon delivered at Rabwah on 13 Shahadat 1352 A. H. (circa 13 April, 1973 A. D.) the Commander of the Faithful observed :

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During the past 25 years Pakistan had to go through many disquieting situations. Quaid-e-Azam, the founder of Pakisfan, passed away a year after the country was founded. He could not give the country the consititution that he had in mind. The country subsequently went through hard times. Then came Martial law which is apparently regarded as the handiwork of the army. There is an element of truth in it. But the real responsibility for its imposition lies with the people who created a situation that forced the army to clamp martial law. In short, even the martial law ended up in hardships. It is neither the opportune moment nor is there any call for going into its details.

However, even during the martial law regime, there are in force some laws that regulate the business of the government. These cannot, however, be called nor are understood to be nor

are in truth the constitutional law of the nation. The nation has thus been knocking about in the field of constitution during the past 25 years. It was after the lapse of a long period of time that by the grace of Allah the Magnificent, through a combination of circumstances, people have got a constitution. We are happy and our hearts are brimming over with the praises of Allah, the Supreme, that this land which Allah, the Sublime, has chosen for the reniassance of Islam and this great people who live in it should be able to make a constitution for themselves.

So far as the compilation of a constitution is concerned it cannot be comparable to a revealed scripture ; it does not enjoy the status of the glorious Quran. For, the Holy Quran is such a revealed scripture that not a single verse, nor a single word of it nor one orthographic point of it is susceptible of change or abrogation. But a constitution is based on some fundamentals which are compiled by some popular representatives and it becomes the foundation of the nation's political and social life. It is, in other words, a peg around which the nation moves politically and socially. Before its passage this peg was non-existent and there were no de-limited boundaries within which the nation could progressively attain to its destinty and reach its goal. Since there was no fundament for political and social progress the people were floundering in a vacuum. Now the nation has a plinth, a constitution in hand, and the boundaries of political and social progress have been defined.

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## Jubilee Week

The people are happy that they have been given a constitution and so are we immensely pleased. This is the jubilee week. We are, therefore, happy and have arranged public illuminations. These are the days of prayers and we are engaged in prayer and shall keep at it. This occasion calls for prayers at community level. May it please Allah the Illustrious to make this constitution propitious for the nation and for the expedition under way in behalf of

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the renaissance of Islam.

Since a constitution is a man-made document, it is, therefore, erroneous to believe that it carries no weak link or drawback or has no room for improvement. Every human effort carries as a necessary ingredient some short-comings. Therefore there is no man-made constitutional law that does not call for some amendation.

Amendments are called for on two grounds; one of the grounds is that with the passage of time conditions change, new social and political exigencies arise and being partly related to the constitution, amendmens in the constitution become imperative. The second ground is the feeling that something is amiss in the constitution even though any considerable time may not have passed since its promulgation and conditions might have undergone little change; only the party in power start feeling the presence of some lacunea in the document in certain areas and are moved to remove these. You had occasion to notice that the government moved at the last stage the constitution committee to some verbal and some basic amendments to the resolutions that had been passed by it already. Accordingly the loopholes were plugged after renewed debate and discussion. These were the drawbacks that were detected during the discussions but little can be said about the many drawbacks that possibly are still there and, in fact, are there, as they have not yet become a matter of concern. Sometime in the near future, say in the next few months or after a year they will be noticed and taken up for suitable amendation. In fact, these are eventualities that will be coming up in public view for corrective action. We should pray that Allah the Sublime may be pleased to grant the nation the sense to make necessary amendments to remove the drawbacks and errors that still remain in the words or text of the constitution before a distemper or damage comes to surface. In fact, it is the collective duty of all. Whoever feels there is a shortcoming should point it out for corrective action. One should not entertain feelings of mistrust of the party in power

if it does not grasp the significance of something and takes no steps to take corrective measures. One may certainly feel himself to be in the right and the party in power unable to see eye to eye with him but should not impute motives to it.

A constitution is the means of defining and consolidating mutual relationship. There is, for instance, the federal type of constitution. It gives a constitutional shape to the powers of the federating units which we call provinces in our country and their mutual relations with the federal center. Similarly the mutual relations of individuals inte—rse are established in many respects. For example, there is the principle of the rule of law. It is the function of the constitution to lay down that no law shall be enacted that disciminates between groups and that all shall be subject to the sovereignty of the law and its protection will extend to all. This is the purview of the constitution. The Legislature takes care of the rest. It keeps itself engaged in its task.

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Sometime grave errors arise in the way of adjusting mutual relationship. We should pray that Allah the Supreme, may be pleased to grant by His grace this nation the strength to remove and amend all the errors and shortcomings that we are conscious of or are beyond our ken but are there in the knowledge of God the Overlord, so that the people of this land may be enabled to enjoy the prosperity that Allah the Illustrious has assigned for them. This nation has gone through hard times for long. May it please God to ordain that it has to face no further misfortunes of this kind or of any other kind.

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## Unity of God

In this context I would like to stress a couple of points though they are not directly connected with the constitution but nevertheiess it is important that I should touch upon them. Islam has laid down basically two rights—one we call the rights of Allah and the other we call the rights of the servants of

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Allah. The Holy Quran has explained the rights of Allah at length. The Holy Prophet (peace and blessings of Allah be on him) has elaborated them very lucidly. During this age the Promised Messiah, a glorious spiritual son of the Holy Prophet (blessings of Allah and His peace be on them) has explained to us the rights of Allah in the light of the Holy Quran and the traditions. What is the significance of their implementation. It is a vast subject. In fact, it concerns the entire world. Some of its aspects are: one should believe that Allah the Sublime is the Creator of his person, his powers and his talents. Besides this, God the Supreme should be served and obeyed. Efforts should be made to cultivate insight into His perfect attributes and one should pattern his life according to the excellences of Divine predicates. One should put all his faith into the blissful person of Allah the Magnificent and place all reliance on Him. All others than Allah should be treated as non-entities and no more than dead worms and nothing in fact, not only verbally but actually and mentally and in thought, even all the governments of the world, even the United Nations; no country, no community, no nation, no mind has any entity as against Allah the Sublime. Everything is a non-entity as against God the Supreme. This is true Unity and this is the rendition of Allah's right in terms of His true one-ness, recognizing Him in fact and truth as the Singular and Unique. The whole creation is in His grip and under His rule. We however see some wrong tendencies as, for instance, in some countries where atheists abound improper things are being done, the future generations are being alienated further and further from God. This is not so because those lands have succeeded in their rebellion against God the Supreme or shall win out. On the contrary, it so happens because Allah tho Sublime has made this world a proving ground and has given man the option to turn up a rebel. The Holy Quran says if God the Illustrious had so willed, He could have made everybody a Muslim (obedient) if He had enforced His command

to entrench in faith everyone, manifesting thus His perfect might, where would then be room for a disbeliever or for Satan? The question would hardly arise. But so that he may make spiritual advancement Allah the Almighty has permitted man to work his way to Him within a limited sphere and has also given him the option to revolt against Him and end up as a consequence in alienation from Him, qualifying eventually for entry into the hell of His displeasure.

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Thus what appears to us as rebelion is but the exercise of options that Allah the Magnificent has granted men. There is no creature nor a being who can claim to accomplish aught by the sheer dint of his personal powers or dare frustrate the Divine scheme. Whatever we heard and saw about God, creation and birth and about the person of the Holy Prophet (peace and blessings of Allah be on him) insight into which was granted us by Allah the Sublime through the Holy Quran, in the light of all this we hold that no man has the potential to perform any deed on his own. In every human endavour the sanction of Allah the Supreme is or His laws are operative. A lunatic might claim having made some achievement independent of the helping hand of Allah the Supreme. No normal man would dare entertain such a thought. I feel that the wicked idea that man is capable of any achievement independently of God-given choice cannot find its way even into the mind of a lunatic. Nonetheless there are some people who grasp the essence of Divine unity and there are others who do not. This, however, is a differenet thing.

In fine, rendition of the rights of Allah boils down to the concept that man should regard himself as a non-entity, believing the person of Allah the Sublime to be the mainspring of all good, regarding all others than Allah, even the most powerful beings, as nothing, far less than even a dead worm which has an entity notwithstanding the fact that it is insignificant and lifeless but it nevertheless has an entity. We have to estimate ourselves as far less than this. This is the quintessence of Allah's rights and their rendition which we have ever to keep before our eyes.

Eng : A.G. Soofi

# In the Company of the Promised Messiah

( XVIII )

*(Ch. Ali Muhammad B.A.,B.T.)*

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## The Year 1902 (eontinued)

## The Bubonic Plague - A Mighty Sign

The Promised Messiah (peace be on him) had a vision on February, 6, 1898, He saw the angels of God planting in different parts of the Punjab awefully ugly trees of dark hue and stunted growth. "What sort of trees are these ?" said he to some of the planters. "These are the plague trees which is shortly to break out in this country", replied the angels. The Promised Messiah says that he could not clearly follow whether the angels meant the epidemic was to break out in the winter of that very year or the next. Anyhow it was a very dreadful scene that he saw.

The plague was unheard of for centuries in India. Even at the time of this revelation there were absolutely no signs of this fatal disease in the land. But soon after, the plague made its first appearance in Bombay and other presidency towns, the rate of mortality being low in the beginning but it soon assumed alarming proportions. It spread like wildfire throughout India aud people were dying like dogs and cats. The havoc caused by the epidemic was unparalleled in the recent annals of mankind. Whole towns and villages were devastated and depopulated. But there was a small town in the Punjab the immunity of which was vouchsafed by God Almighty. God said انی احافظ کل من فی الدار and again الله اوی القریة

> I shall protect all those who reside within the four walls of thy house. It is He Who has vouchsafed the immunity of the town (of Qadian).

Every week people were dying by the thousand in the vicinity of Qadian. Even the non-Ahmadi quarters of this town were

not safe. But there was not a single case of plague among the Ahmadiyya population of the town. Maulvi Muhammad Ali M.A., the first Editor of the Review of Religions, developed high fever in those days. It was feared that it might prove to be a case of plague. The patient even made his will. When the matter was reported to the Promised Messiah, he just walked into his room and assured him that it was not a case of plague and emphatically declared that if the fever proved symptomatic of plague, then his claim to be the Promised Messiah would be falsified. He next added that it was impossible. Then the Promised Messiah felt the pulse of the patient and lo, there was absolutely no temperature at all. The Maulvi Sahib had fully recovered. He was a living proof of the truth of his Master's claim to Messiahship.

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## Plague, a novel criterion for judging the truth of a religion

The Promised Messiah (peace be on him) was not slow to take advantage of the outbreak of plague in India and the heavenly promise of the factual immunity of Qadian in particular and of the Ahmadiyya Community in general as a good opportunity for adherents of other religions also to make a similar prophecy about the centers of their respective religions and their immunity from the epidemic. This the Promised Messiah declared would serve as a criterion for testing the truth of the claims of all the religions of the world. The Jews, the Christians, the Hindus and the Buddhists all claim that the teachings of their religion were the best code of law for humanity. "If the Aryas believe," he said, "in the truth of the Vedas, they should prophesy that the plague shall find no access to Benares, the birth-place of the Vedas and the most ancient seminary for the instruction of students in Vedic lore. The conservative Hindu party, the Sanatanists, should also name some city where cows are found in large numbers and particularly revered, Amritsar for instance, as enjoying a similar protection out of re-

gard for the cow. If this 'revered' animal is willing to show some such miracle, the government, we think, would gladly prohibit its slaughter. The Christians should also come forwaid and name for instance Calcutta which enjoys the favour of being the residence of the great Lord Bishop and for that matter, the great representative of Jesus Christ in this country, and inform the world that out of respect for his great representative, Jesus shall save that city from the havoc of plague. The Anjuman Hamayat-i-Islam of Lahore should also with the aid of some inspired residents of Lahore, publish a similar prophecy relating to the grant of a similar protection to Lahore. If all these religious leaders take these steps there is no doubt that they shall relieve the country and its government of great afflictions. But if they do not come forward now and bring their religions to the test of this great touchstone, it shall be clearly understood that the true and living God is only He Who has raised His Messeenger at Qadian which shall shine forth like the highnoon sun from among all the villages and towns of the land." The great challenge remained unanswered till the epidemic after running its natural course of ruin and destruction, died out in India, but it drew thousands of people to the fold of Ahmadiyya Movement.

## A Literary Mircale

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The Promised Messiah (peace be on him) wrote, in eloquent Arabic, a commentary on the Fatiha, the opening chapter of the Holy Quran within 70 days and despatched a number of copies to the leading Ulema of India, Egypt and Syria as well as to the prominent editors of Newspapers of those countries. It also carried a challenge to the learned scholars of Arabic to write a similar commentary on the '*Fatiha*' in eloquent Arabic so that it might be known that the divines of the Muslim world were by far the better exponents of the Holy Quran than the man who claimed to be the Promised Messiah and Mahdi raised in a small town in India. What to speak of the Indian Ulema,

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even the divines of Egypt and Syria dared not accept the challenge. They saw their safety in keeping silent. The editors of 'Al-Manazar' and 'Al-Hilal' of Cairo wrote editorials, in praise of the miraculous compilation but the Editor of Al-Minar adversely criticized the book and passed derogatory remarks in the columns of his paper. The Indian Ulema reproduced the criticism of 'Al-Minar' in the "Fourteenth Century" of Rawalpindi. The Promised Messiah wrote another booklet in Arabic captioned الهدى والتبصرة لمن يرى on June 12, 1902, a copy of which he sent as a free gift to the Editor of al-Minar, Cairo. The booklet categorically enunciates the internal and external hurdles which confront and impede the progress of Islam in the present age. Addressing the Editor of Al-Minar the Promised Messiah wrote to him that if he could write a good retort to his book, he (the Promised Messiah) would set all his own books on fire and 'kiss' his feet, and toe his line. But, at the same time, he prophesied that in spite of his boast of the knowledge of Arabic he would not take to the field against him (the Promised Messiah). So it happened Rashid Riza wrote not a word although he lived 33 years after the publication of the booklet. Jalal-ud-Din Shams, Imam of the London Mosque, reminded Rashid Riza in 1929 to write a retort to the book but he did not, because he was prevented to do so by an Unseen Power. So the prophecy of the Promised Messiah came to be true. The challenge stands even to this day but no one would ever venture to take up the gaunlet.

## Marriages in the exalted family of the Mahdi

The Promised Messiah (peace be on him) had been gifted with four sons and two daughters. In 1902 the eldest son Sahibzada Mirza Bashir-ud-Din Mahmud Ahmad was 14 years old while the younger one Sahibzada Mirza Bashir Ahmad was only ten years of age. Mirza Sharif Ahmad and Mirza Mubarak Ahmad were juniors—only 8 and 4 years old respectively. Taking into account

the evil influences which resulted from the spread of Western civilization and culture in India, the Promised Messiah believed in the moral value of early marriages. He, therefore, arranged for the marriages of his two elder sons, at the age of 15 and 14 years respectively. Mirza Sharif Ahmad's marriage took place on May 9, 1909 after the demise of the Promised Messiah. Mirza Mubarak Ahmad, the youngest one, was betrothed to the daughter of Sayyad Dr. Abdus Sattar Shah but the boy died on September 16, 1907. All the three surviving brothers had a number of sons and daughters whose number exceeds 60 and the total number of the progeny of the Promised Messiah today fairly stands over 200. The number clearly belies Pandit Lekh Ram's prophecy who predicted in 1898 A.D. that the Mirza Sahib of Qadian would come to a downfall within three years. As a matter of fact, Pandit Lekh Ram's only son died in his own life-time and he himself met with a tragic death in 1897 when he was murdered in broad day-light in his own house in Lahore. On the other hand the Promised Messiah declared that he was the 'Abraham' of the day and that his progeny would be numerous. So has it come about.

*(To be continued)*

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# Allah, the Lord of Might

All light, wherever it may be, in heaven or earth, spirit or body, mind or matter, is a gift from God. This indicates that His munificence has encompassed everything. None is deprived of His Graciousness, He is the fountainhead of all mercy, all light originates from Him. Everything is dependent upon Him for its existence and everyone seeks protection in Him. He created everything out of nothing. None other than Him is eternal or exists independent of His help. And, heaven and earth, man, animal, tree and stone and soul and body are sustained by Him.

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(Barahin-e-Ahmadiyya footnotes page : 181)

My soul and all the particles of my body prostrate before the Truthful, the Almighty and the Perfect God Who created each soul and every atom of the universe with all its qualities. Upon Whom everything depends for its sustenance. There is nothing beyond His creation, everything is within His knowledge and control. Peace and blessings may rain upon the Holy Prophet through whom we found the Living God who Himself informs us of His existence through His speech, and shows us the strength of His eternal and perfect Powers through unusual signs. We found such a prophet who made us see God, and we recognized such God Who created everything with perfect wisdom. Great is His Might, without which nothing came into being and without Whose sustenance none can exist. He is our true God, the Excellent, Munificent and Almighty; there is no god besides Him.

(Nasim-e-Da'wat page 3)

It is beyond the ken of human intellect to comprehend the perfectly hidden and invisible God by sheer exercise of reason. No logical argument can lead us to a cate-

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gorical statement that God does exist, because, the reason, on observing the apparent reality can only help us to canclude that there should be a creator. But to feel 'there should be a creator' is quite different from the fact that God exists. And, as the method of reason is defective, imperfect and doubtful, a philosopher cannot recognize God by depending merely upon his reasoning. But, often those who want to find God through the exercise of the reasoning faculty alone turn atheists at last, and their pondering over the creation of heaven and earth does not bring them any good ; they, would rather hold the godly people in derision. They say there are innumerable things that seem to be utterly useless, their existence appears to be so meaningless and absurd that the possibility of there being an All Wise Creator finds no justification. Alas ! they do not understand that absence of knowledge of a thing does not prove non-existence of the thing. Thousands of people of this nature, who consider themselves as perfeet philosophers, are found in this age and who are professed atheists. It is obvious that if there had been any syllogistic argument supporting existence of God they would not have fallen victims to atheism. None can save himself from the spate of doubts through the door of philosophy ; he is bound to be drowned; he will never be able to arrive at pure Unity. This notion is absolutely false that one can reach pure Unity without the help of the Holy Prophet (peace and blessings be upon him). As long as a perfect belief in the existence of God is not there the question of believing in the Unity does not arise. It is absolurely certain that the belief in the real Unity can only be obtained through following the Holy Prophet (peace and blessing be upon him)

(Haqiqatul Wahi page 117-118)

Man is not empowered to encompass the works of God ; they are out of the reach of his intellect, reason and conjectures. He should not be proud that he has been able togather some knowlege of the causal relations of things, because it is as in-

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significant as a drop compared to an ocean. Actually, His works are as illimitable as He himself is, and to reach the ultimate reality of His works is beyond human capacity. Keeping in view the eternity of His attributes, which are not subject to suspension, we can say that His creatures existed eternally in some form or other, but to assume the eternity of any individual is false. And, moreover, His attribute of annihilation remains ever active as well and was never suspended. Although duped philosophers tried their level best to bring the creation of the universe under clear-cut laws but the truth is this that they totally failed, and whatever knowledge they have been able togather as a result of their research is absolutely imperperfect. That is why their theories are not trutworthy; they are liable to constant modifications. And because their investigation depends solely upon their own wisdom and conjectures and they they do not get any help from God, they are destined to remain in darkness. None can recognize God unless he realizes that there are innumerable Works of God that are beyond human comprehension. Before this realisation one is either purely an atheist or he believes in a god who is the outcome of his misconceived arguments and not in that God Who makes Himself known through explicit manifestations and Whose Works cannot be comprehended by human powers. When God made me understand that His ways are highly strange, secret and inscrutable, I started to consider the philosophers as utter disbelievers and self-conceited atheists. I have personally observed some of God's Works which defy interpretation in any way other than that there was a creation out of nothing. I have already mentioned some examples of such cases at other places. Pitiable are those who have not witnessed such miracles. We do not believe in a god whose powers can be encompassed by our imagination and there is nothing beyond, but we believe in that God Whose Works are as illimitable as He Himself is.

Eng. Habib Ahmad (Chashma-e-Ma'rifat page 268-69)

# MISSION NEWS

## *Ahmadiyya role in African life*

### Sierra-Leone President's tribute to the Movement

Representatives of the Ahmadiyya Mission in Sierra-Leone called on the President Dr. Siaka Stevens at State House and congratulated him for what they described as "the spontaneous and most sagacious leadership" of the President in the recent general election. The Sccretary-General of the Mission Alhaj Kamanda Bongay, in a prepared address spoke of the resounding victory of the A.P.C at the generel election, which he observed was real display of absolute maturity demonstrated by the masses of Sierra-Leone.

He said that this should serve as an example to all African leaders that the final victory of the O.A.U. lies in the internal unity of the people.

Mr. Kamanda Bongay assured the President of their mission's loyalty to the Government and said that they are prepared to co-exist with other denominations for the benefit of the country.

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Dr. Siaka Stevens thanked officers and members of the Mission for the address and assured them that he appreciated the gesture especially the spirit in which it was made.

The President said that he had followed very carefully the work done in the country by the mission and pointed out that the Mission had fulfillad some of the great needs of the country.

Dr. Stevens said that he had been following and would continue to follow with keen interest the activities of the mission

in the country.

Included in the delegation were the Head of the Ahmadiyya Mission Maulvi B A. Shams, the National President, Paramount Chief N. K. Gamanga, the Imam of the Western Area, the National Social Secretary, Alpha Brima Turay the Imam of Gcderich Branch, Alpha Osman Kanu, the Representatives of the Mountain villages, Alpha Yousaf Kargbo and the President of the Tonkolili Branch, Mr. Sampha Adams.

## Speech by the Donee, the Managing-Director, Col. M. B. Sanni-Thomas at the Presentation Ceremony of the Quran by the Ahmadiyya Mission Ghana.

Your Excellencies, Ladies and Gentlemen,

It is with the greatest pleasure that I accept these copies of the Holy Quran to be placed in the rooms of the Hotels run by this Corporation.

There are very few countries in the world where all religions are accepted with equal fervour as in Ghana. The members of the Nationai Redemption are, as you may know, very religious people and for this reason will not like to place any hinderances in the way of the people of this country so that they can worship in freedom and in the way and manner that suit them.

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There is something that strikes me very deeply about this presentation. I have travelled very widely all over the world and in every hotel I have been a guest there has always been a Bible in my room. There are also copies of the Holy Bible in all the rooms in our Hotels. This has made me wonder, from time to time, why it ls that other religions, and there are quite a few of them, do not leave any literature in similar places where those who follow their faiths can lay hands on, even when they are travelling. And this is the significance

of this ceremony. That after today, any Moslem who visits Ghana or any Moslem in this country who lives in any of the five hotels or rest—houses that the State Hotels Corporation runs is not going to miss his religion. Even if he is not that religious, he is certainly not going to feel left out mainly because he does not see a copy of his Koran side by side with the Bible. The Koran in the hotel rooms also gives those who are not Moslems the chance to learn the teaching of the Prophet Muhammad.

Ladies and Gentlemen, the people of this country are aware of the important role the Ahmadiyya Mission has played in the social and economic development of this country since it was introduced 52 years ago. Through the numerous elementary and secondary schools, the Mission has established in the country, thousands of Ghanaians have had very good education, some of them to the highest possible level attainable. The Ahmadiyya Clinics scattered all over the country have treated numerous Ghanains who otherwise would not have received similar attention and treatment.

And even the establishmet of mosques and mission houses all over the country has helped believers to lead honest and upright lives that prepares them for a new and better life after this. It is in the recognition of the invaluable services the Ahmadiyya Mission in Ghana has rendered that I wholeheartedly accept these copies of the Holy Koran. May all those who see them in our hotel rooms, find peace and wisdom in their pages.

Thank you.

Free Copies

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## For Sierra-Leone Hotel Guests

The Ahmadiyya Movement in Sierra Leone, yesterday donated 50 copies of the Holy Quran with English translation

to the Paramount Hotel, Freetown.

They were presented to the Manager of the Hotel Mr. Uif Ortmann for guests staying at the Hotel.

Maulvi B. A. Shams, Amir in charge of the Ahmadiyya Movement in Sierra Leone presented the books on behalf of the Movement. He said the Ahmadiyya Mission had undertaken to publish the English translation of the Quran to be distributed in public places like hotels and libraries.

He said such distributions were aimed at enlightening mankind.

He said guests at the Hotel who might like some reading material would find the Quran useful as it contained the words of God which are the salvation of mankind.

He said this was the second time the Ahmadiyya Movement had presented copies of the Holy Quran to the Hotel.

The Manager of the Hotel, Mr. Ortmann expressed his gratitude for the gift.

He hoped that the people staying at the Hotel would make good use of the books. He said they should find the Quran with the English translation a useful reading-material in their homes as well.

(*The Daily Mail 12-5-73*)

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# Gift to Ibadan University

The Ahmadiyya Moslem Mission in Nigeria have presented 80 copies of the Holy Koran with English translation to the University of Ibadan Guest House. Making the presentation on behalf of the Mission, Maulvi Mohammad Ajmal Shahid, Amir Ahmadiyya Moslem Mission, Nigeria, said the mission had undertaken the great responsibility to provide

copies of the Holy Koran to all public resorts such as hotels, libraries and educational institutions where the Holy Bible is already at hand. Mr. F.M. Sobanda the Manager of the Guest House who received the gift, thanked the mission for its noble donation and expressed the hope that the gift would be appreciated by all the lodgers.

(Daily Times, March, 26, 1973)

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# Gift of Holy Quran to the President of the Gambia

Sir Dauda Jawara along with a large delegation visited Sierra Leone on the 19th January, 1973.

The Amir Maulvi B.A. Shams accompanied by a number of members paid a courtsy call on His Excellency and presented him with a copy of the new English translation of the Holy Quran with other Islamic literature. Sir Jawara accepted the presentation with thanks and expressed appreciation for the wonderful Missionary work the movement was doing in his country.

The Amir took this opportunity to appraise His Excellency with the multifarious humanitarian activities of the Mission in Sierra Leone and thanked him immensely for his continued moral support of the Movement.

(The African Crescent : Feb and March, 1973).

# Moon in the East

## (A short biography of the late Khalifa-tul Masih II)

*(By A. G. Soofi)*

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—XXVIII—

The older generation was passing out retiring to a well-earned rest and the curtain was slowly but inexorably falling. There was an urgent need for the younger generation to move in. The twentieth century youth was becoming a big problem. Dazzled by the brilliance of European culture he wanted all the fruits of life without having to labour for them. His motto had become "eat, drink and be merry". In short, he was going west. The Khalifatul Masih II took pains to fight the rising tide of zest for passionate living among the youth. Under the Ahrar agitation the Ahmadi youngmen joined the battle with the enemy with a full sense of commitment, pledging to work out all the programs proposed by the Amir-al-mominin.

In order to put on the right track the youth movement that his stirring appeals and his dynamic example had inspired, the Khalifatul Masih II proposed to harness this great reserve of energy in a well-knit and sound organization, defining clearly its aims and its direction so that the Ahmadiyya movement may never lack youngmen trained to occupy positions of responsibility and leadership; it may never be short of dedicated volunteers and so that there may be a living media ever available for transmitting the great heritage of Islam from generation to generation and as and when the field-workers of the faith become casualties to the sword of death or to old age, others may readily step in their place.

The first meeting of the youth body took place at Qadian on Feb. 31 1938, and was attended by Sheikh Mahbub Alam Khalid, Maulvi Qamar Din, Hafiz Bashir Ahmad, Maulvi Muhammad Siddique, Maulvi Ghulam Ahmad Furrukh, Hafiz Qudratullah, Khalil Ahmad Nasir, Maulvi Ahmad Ali, Maulvi Muhammad Ahmad Jalil, Maulvi Muhammad Yusuf. It was named "the Khuddamul Ahmadiyya" servants of the Ahmadiyya Movement but the Khalalifatul Masih II always referred to it as Khuddamul Khalq - servants of mankind and never confined its sphere of beneficial, social activity to the Ahmadiyya community alone. In April of the same year the Khalifa-tul Masih directed that its branches should be established in every community centre. During the first few months its membership was limited and its activities were confined to a study of the disciplines of the Quran and Hadith and jurisprudence and history and to preparation of rejoinders to hostile attacks on the Movement.

## Five-item discipline

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In April the Khalifa-tul Masih II laid down a 5-item discpline for its members. (1) Learning and teaching (2) Inculcating regularity in prayers. (3) Taking care of widows, patients, disabled persons. (4) Assisting people at funerals and other functions. (5) Collective manual work for half an hour daily. As the idea had captured the imagination of the Ahmadiyya youth, the body won eager members to all the branch communities. The Khalifa-tul Masih II next decided to give it a permanent charter of duties : (1) organization of the Ahmadiyya youth (2) Infusion among them of a spirit of sacrifice and a sense of brotherhood (3) getting them used to manuel work and to keeping their environment clean (4) cultivating in the youth determination : (6) stimulating their intellectual powers (7) Promotion of physical culture among young men to enable them to tackle national responsibilities (8) Training them in Islamic disciplines (9) Supervising their training so that they may become useful

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members when they grow up. (10) Promoting among them a zeal for participation in the activities of the Movement (11) Inspiring them with enthusiasm for social service (12) taking every measure in the interest of the well-being of the youth. Bye-laws were adopted soon after providing for open annual election of the president and general secretary of the organization. A secretary was proposed to head each depatment. The elected president was Sahibzada Hafiz Mirza Nasir Ahmad. Other office-bearers chosen from year to year for executive duties were Mahbub Alam Khalid, Maulvi Qamardin, Maulvi Muhammad, Khalil Ahmad Nasir, Ghulam Ahmad Furrukh, Sahibzada Mirza Mansur Ahmad, Sahibzada Mirza Munir Ahmad, Sayyad Mukhtar Ahmad Hashmi, Malik Omar Ali Hafiz Qudratullah, Malik Saif-ur-Rahman, Chaudhri Mushtaq Ahmad Bajwa, Malik Ataur Rahman, Raja Muhammad Aslam, Chaudhri Muhammad Sharif, Sheikh Ahmad, Master Muhammad Ibrahim, Saeed Ahmad Farooqi, Maulvi Nurul Haq Anwar, Sahibzada Mirza Mubarak Ahmad, Chaudhri Ghulam Yasin, Maulvi Nasiruddin, Chaudhri Wali Muhammad, Mian Abbas Ahmad, Karam Ilahi Zafar, Maulvi Muhammad Hafiz, Sahibzada Mirza Rafi Ahmad. Soofi Busharat-ur Rahman, Mirza Bashir Ahmad Beg, Malik Azizur Rahman, Chaudhri Aziz Ahmad, Sahibzada Mirza Munawar Ahmad, Chaudhri Abdul Bari, Chaudhri Mahfoozur Rahman, Abdur Rahman Nasir, Maulvi Abul Munir Noorul Haq, Chaudhri Muhammad Ali and Sheikh Mubarak Ahmad.

The Khudam (Members of the Khuddamul Ahmadiyya) were further required to help travellers and passengers, to carry their loads, to get them small change, to direct them to their destination and help the poor with collections, serve guests on the occasion of the annual gathering, and do volunteer work at gatherings held by other groups and communities, and trace lost children and disinfect drains and alleys and keep their neighbourhoods hygienically clean.

## Khuddam Pledge

Each Khadim was required to make a solemn pledge on initiation and later at the commencement and the "conclusion of every meeting of the body in the following words : I bear witness that there is none worthy of worship but Allah, He is one, there is no parter with Him and I bear witness that truly Muhammad is His servant and His Prophet. I pledge that I will ever remain ready to sacrifice my life, property, time and honor for the interests of the Faith, nation and community.

I shall likewise be ever prepared to make every kind of sacrifice for perpetuation of the Ahmadiyya Khilafat and shall deem it an obligatory duty to implement the righteous mandates the Khalifa of the day is pleased to issue". In the words of its first president Sahibzada Mirza Nasir Ahmad, in the beginning the Khuddamul Ahmadiyya Qadian had to borrow spades and baskets and other implements whenever they had to level a road or a pit and with scrupulous regard return every article to the owner. Later by the grace of God the organization could afford to have a full quota of implements and other accoutrements.

## Banning iliteracy

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The Khuddam bodies both central and the outside locals started teaching classes through community-wide campaign directed at banning illiteracy among adults. The Khalifa-tul Masih II knew that youth was the backbone of the movement but this backbone needed constant goading and repeated bracers. In a stirring address to the annual gathering on the year 1939, he said. : "If you want to achieve some results then give up conjectures in the world of facts. Once you have made sure that a project is useful and practical then don't pin hopes on others. Similarly when you feel a certain undertaking is necessary and useful but your mind feels it is beyond your strength, dispell

all misgivings and lay your hands to the plough. God will inspire others to help you and you shall make it".

The Khuddamul Ahmadiyya soon got their own flag, a symbol of their commitment. It was unfurled in 1939 on the Khilafat Jubilee. Another replica of it called the prize flag was also prepared for award every year to the Khuddamul Ahmadiyya that comes up with the best performance. It has been changing hands since.

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In 1940 another step forward was taken. The Khalifa-tul Masih proposed a subordinate organization for children ranging from 8-year olds to 15-year olds. It was called the Atfal-al-Ahmadiyya. They were divided in groups handed over to tutors and a schedule of teaching and training was planned for them aiming at their cultural, physical, moral, educational and spiritul advancement in an orderly manner, within the framework of the Islamic spirit of obedience, co-operation, fellow-feeling, orderliness, sense of reverence and sense of duty.

The Khuddam-ul-Ahmadiyya is an autonomous organization. It could not be ordered about by the presidents and Amirs of locals but it could be requested to pitch in when ever its services were needed.

At the fourth annual gathering of the Khuddam in October 1942, the Khalifa-tul Masih II highly praised the courage of a young man who lept out of the running train to retrieve the Ahmadiyya flag that had fallen out of the window. He said "In truth only those people are regarded highly who are ever prepared to risk their lives. Those who tend to save their skins their lives are considered cheap and worthless. Which people become slaves? Only those who are afraid of risking their lives fearing lest they should suffer death. They do not accept death once. God then usually afflicts them with abiding death extending over centuries".

The organization started its own jounal (Tariq). Uuder a

crash programme a 3-week study group was organized together with a Quran class in 1945. The Khuddam were given a detailed charter of duties which laid stress on discipline (2) observance of religions duties (3) Education (4) Fellow-Service (5) Manual work (6) propagation (7) Intelligence—sharpening exercises. In order to implement these programms in the practical field, the Khalifa-tul Masih advised the young Khuddam to take a hand in mechanics and in other trades. Under his general directives it was necessary to keep record of achievements and to have the results in concrete shape before the eye, to promote a spirit of emulation among individual khuddams and among locals, and to find employment for the jobless.

It was also proposed to issue literature for the benefit of the Atfal (children) and the Khuddam. The Khalifa-tul Masih II assigned one role for the Khuddam—they were the volunteers of the Tahrik-i-Jadid (the new scheme) and were committed to live up to it and carry its message to others.

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## Khilafat Jubilee

On the completion in 1939 of 25 years of the ministry of the Khalifa-tul Masih II as the Khalifa (deputy) of the Promised Messiah, jubilee celebrations were held with great enthusiasm finding expression in special preparations on the annual gathering, marked by warm thanksgiving, fervent prayers and a present of a purse of Rs. 300,000 to the Khalifa-tul Masih by the commnnity, to be spent by him as he pleased.

The number of participants exceeded the figure of the last year by ten thousand. All the communities on disembarking at the railway station made their orderly way in a procession to the pavillion set for the occasion, chanting praises of God and holding bannners, displaying their special mottoes, appropriate to the spirit of the movement and to the occasion.

## Pledge & Prayer

The 25-year Khilafat jubilee, by a happy coincidence, turned out to be the 50-year jubilee of both the movement and of the Khalifa-tul Masih II. A flag of the Movement which was prepared by the companions (both men and women) of the Promised Messiah from sowing cotton-seed to stiching was unfurled on the occasion by the Khalifa-tul Masih II, with the pledge repeated by all in concert. "I affirm that to the best of my power and understanding I will keep working for the consolidation and solidarity and propagation of Islam and Ahmadiyya Movement till my last breath and by the help of Allah, the Supreme, I will offer every sacrifice so that Ahmadiyyat, the true Islam, may dominate all other religions and dispensations and so that its flag may never be lowered and should, on the other hand, flutter aloft far above all other flags. Amen! Amen! Amen! O our Lord, pray accept it of us, Thou art truly the Hearing, the Knowing."

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Ahmadiyya communities of different countries, different states and regions and continents presented their respective addresses felicitating the Khalifa-tul Masih II on the occasion and their sense of jubilation found justification in the fulfillment of the prophecies made by the Promised Messiah about the glorious future of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, when he was a teenager. Messages of good-will were received from some prominent non-Ahmadi Muslim leaders and non-Muslim compatriots. Overseas communities telegraphically communicated their felicitations and renewed pledges of loyalty.

Expressing his deep gratitude to the members for their sentiments of love and loyalty and their enthusiasm, the Khalifa-tul Masih proposed to invest the gift in the propagation of Islam among non-Muslims, on the philosphy of the azan (call to prayer) and the prayer. "Once," he said, "the Hindus knew the meaning of the contents of the azan 'Allah is great, Allah is great' they

might pause and discontinue music before smosque." That could lead to Hindu-Muslim cooperation, he believed. He further proposed to enlighten the Hindus about the basic teachings of Islam through short tracts written in simple language ; and another short brochure on the claims, aims and achievments of the Promised Messiah for the enlightenment of Muslims.

He felt keenly that owing to paucity of funds the poor could not afford advanced education for their promising lads and thus the nation suffered a severe loss. The Khalifatul Masih proposed to finance through adequate stipends higher education of the boys who lacked funds but merited scholarship awards.

Some communities had presented addresses to him in expensive silver caskets. He ordered all these to be sold and their sale-proceeds to be turned over to the Jubliee purse fund presented to him by the community on the occasion. The Khalifa-tul Masih also unfurled the flags of the Lajna Imaillah and of the Khuddam-al-Ahmadiyya on the occasion.

## Address to the Community

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Addressing the community, the Amir-al-Mominin said : "The fresh and new signs of God the Great and His living miracles are enough evideuce that God made me the Khalifa and none dare challenge me. If all the world powers combined to wipe out khilafat God will rule them out as mere mosquitoes. Whoever takes to the field against me shall be brought down. Whoever shall plan to defame me shall be disgraced.

O the community of faithful ! O Practisers of virtuous deeds ! I say to you then that Khilafat is a great favour of God, the Glorious. Appreciate its value. So long as the majority of you will keep up faith and virtue God will continue pouring down this gift. But when your majority loses faith and gets slack in virtuous activity, then it will be up to Him to continue the favor or discontinue it. It is not then the question of the

Khalifa going wrong. Khilafat will be wrested from you when you go wrong. Therefore do not undervalue this gift of God and do not disparage the revelations of God. And remember well that so long as Khilafat remains among you no nation of the world shall be able to dominate over you and you will be victorious and successful in every battle-field. For, it is the promise of God He made in the words;

و ليمكنن لهم دينهم الذى ارتضى لهم

[And shall confirm for them their faith that He has chosen for them.]

and keep in mind at the same time

و من كفر بعد ذلك فاولئك هم الفسقون

[And who was unappreciaitive after this, all such are the violaters of the pact.]

The Quran ch : Noor

May God be with you and may you continue to be His exalted people for ever".

## Holy Prophet's will

On this occasion the Khalifatul Masih II issued in the shape of a poster that was widely distributed the last will of the Holy Prophet (peace and blessings of Allah be on him) he made in his farewell Hajj address to the Muslims.

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